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CENTURIE  
OF 4  
Divine Meditations  
UPON  
PREDESTINATION,  
and its Adjuncts:

Wherein are shewed the  
comfortable uses of this  
Doctrine.

To which are annexed sixteen  
Meditations upon Gods Ju-  
stice and Mercy.

By ALEXANDER ROSS.



London, Printed by *James Young*, and  
are to be sold by *John Clark junior*,  
at his shop in the porch entring into  
Mercers Chappell. 1646.


W. P. R 1948





T O  
The Right Honourable  
and Vertuous Lady,  
**F R A N C E S**  
Countess of *Rutland*,  
wife to the Right Honorable  
J O H N Earle of *Rut-*  
*land.*

Noble Lady,

 S you have been plea-  
sed to make me happy,  
by permitting me to  
gaze with admiration upon the  
rare structure and goodly fa-  
brick of that beautifull temple  
A 3 of

## The Epistle

of your Vertues; so give me  
leave to passe through this, into  
your temple of Honor, and there,  
at the shrine of your perfections,  
to lay this Centurie of Divine  
Meditations; a sacrifice, I  
know, more acceptable to you  
then whole Hecatombes of fat  
beasts, or the smoake of Sabeans  
incense. Your noble Progenitors  
have devolved upon you many  
naturall endowments, whereby  
you out-strip most of your own  
sex: but grace hath gifted you  
with cleernesse and perspicuitie  
of judgement in the mysteries of

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## Dedicatory.

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speculative Divinitie, even be-  
yond many who think themselves  
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honourable, yet nothing doth so  
much enoble you, as your zeale  
to Religion, and love to learned  
men: When your beautie, wealth,  
outward honours and pleasures  
shall determine in death, even  
then Religion and Learning will  
beautifie and enrich your soul,  
and immortalize your name. The  
highest pitch of my ambition in  
this, and the former Dedication,  
is only to shew my gratitude to  
your

## The Epistle

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## Dedictory.

Speculative Divinitie, even beyond many who think themselves learned Clerks of our sex. Madam, though you are every way honourable, yet nothing doth so much enoble you, as your zeale to Religion, and love to learned men: When your beautie, wealth, outward honours and pleasures shall determine in death, even then Religion and Learning will beautifie and enrich your soul, and immortalize your name. The highest pitch. of my ambition in this, and the former Dedication, is only to shew my gratitude to  
your

The Epistle, &c.

your honourable Husband, and  
your Self, though in small mites,  
compared to your noble favours;  
and withall, to set forth the  
lustre of your own knowledge in  
these points which still perplex  
the mindes of many Christians.  
The Father of Mercies crowne  
you both, and your hopefull Issue,  
with the blessings of both hands  
here, and of Eternitie hereafter.  
This is, and still shall be, the  
prayer of

Your Honours devo-  
red Servant,

Alexander Ross.

(1)



DIVINE  
MEDITATIONS

UPON  
PREDESTINATION,  
and its Adjuncts.

---

**F**inde that God by his  
absolute power can do  
that, which in justice  
he may not; He can torment  
the good Angels that sinned  
not, but he will not; if he could  
not doe so, he were not omni-  
potent; if he should, he were  
not just. *I will therefore reve-*

B

rence

rence that power which can doe  
what he wills, but will not doe  
that he can.

## II.

God may justly annihilate  
the good Angels, though justly  
he cannot punish them: for  
could not be unjust in taking  
that nature from them which  
he freely bestowed; and  
could not be just in inflicting  
punishment which they have  
not deserved. But I, that  
sinfull man, must acknowledge  
it goodnesse in him to annih-  
late me. I must reverence  
Justice if he punish me, but will  
admire, and extoll his mercy, if he  
save me.

## III. God



III.

God is a most free Agent, being subject neither to a commanding law, nor to a constraining power; yet hath he necessitated some of his external actions, partly by his goodnesse, partly by his Promise: He must do what he promiseth, because he is true; he must doe what is just, because he is good. *I will claime Heaven as my due, not because I merit it, but because he promised it; his own goodnesse hath tied him to give it, though my sinnes may deterre me from begging it.*

IIII.

If my Adoption be the end of Predestination, by which

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Grace and Glorie are prepared for me; then shall the end be first in my intention, but the meanes shall be first in execution. *I will strive and beg for faith in Gods naturall Son, that in him I may become Gods adopted sonne.*

V.

The good Angels were made happie by the grace of Confirmation, *Adam* by the grace of Restauration: the Angels fell not, therefore needed not that grace; *Adam* stood not, therefore wanted that grace. He that is confirmed falls not, he that falls, is not confirmed: God shewed his love to the Angels in confirming them, but his mercy

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*upon Predestination.* 5

mercy to *Adam* in restoring him. Lord shew thy mercy to me when I fall, in restoring me; shew thy love to me when I am raised, in confirming me: make me happy with *Adam* in the one, happy with *Angels* in the other.

V I.

Gods Prescience is of a larger extent then his Predestination; for he foreknew or foresaw both good and evil, but he predestinated good only: he foresaw good and evil, because he is omniscient; he predestinated only good, because in him there is none, and from him there comes none evil. *O that we could be like him, to foresee*

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*evil, and hate it ; to resolve only upon good, and doe it.*

VII.

Gods decrees are in our power, and our power is in his decrees ; they are in us as causes in their effect, we are in him as effects in their cause. It's by his decree that we have power, 'tis not by our power that he decrees: 'Tis in our power to performe his decrees but this power we have by his decree. *Lord, if thou hast decreed my obedience, give me power of performance, and so thy decree shall be in my power : not that thou didst decree, because thou knewest I would obey ; but I will obey, because I know thou hast decreed.*

VIII. God

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VIII.

God hath decreed to give us faith, and he hath decreed to justify us by that faith; by the former decree he makes us his sonnes, by the other he acquits us of our finnes. *Lord, if thou hast decreed to make me thy son, bestow faith on me; if thou hast decreed to blot away my sin, by that same faith justify me.*

IX.

God first loved us, and then he decreed to bestow Grace and Glory on us; his love to us is the cause of our happinesse, so our love to him must be the cause of our obedience. *Lord make me to love thee, and then I know I shall obey thee.*

## X.

Faith and Holinesse are graces by which we attain to happiness; but Gods love is that grace by which we obtaine faith and holinesse. As the action followes the qualitie, so Gods decree followes this first grace, but other graces come after his decree: it was by his decree that we have any grace: it was by his grace that he was pleased to decree. *Lord, as thy grace of thy love made thee to decree my happinesse, so make the love of thy grace in me increase, that I may enjoy this happinesse.*

## XI.

God doth so determine the actions of the Will, that some-

time

time he bends it to what he  
pleaseth; and so it works neces-  
sarily, not freely, if we consider  
the act or use of working:  
sometime he determines it so,  
that he leaves it to its own in-  
clination; and then it workes  
freely: Gods Providence doth  
not thwart his Creation, if he  
sometimes suspends, hinders,  
determines the properties and  
motions of his creatures; in the  
creation he gave them, that in  
his providence he might use  
them. *Lord, if thou shouldest leave  
my Will to it self in this corrupted  
estate I now am in, what fruit can  
it produce but sowre grapes, and  
wilde olives? for the fruit cannot  
be better then the tree, and men ga-*

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ther not grapes of thistles, nor figs of thornes. I had rather have a sinner  
necessitie laid on me to doe good, than be left at libertie to doe evil  
I had rather my Will should be Adam  
servant to thy commands, then he  
master over its own actions.

XII.

If Adam had not sinned, he  
had been saved; and being  
sinner, yet he is saved: grace  
had saved him then, and grace  
saves him now; the grace of  
Gods love had saved him then,  
the grace of Gods mercy saves  
him now; Gods love then had  
been grounded upon the first  
Adams perseverance, it is now  
grounded on the second Adams  
death and obedience. I had been

happie



upon Predestination. II

happie in Adam, had he not been  
a sinner; but I am now much more  
happie in Christ by being my Sa-  
viour. I lost Paradise by the first  
Adam, I have gained Heaven by  
the second: the first Adam, being  
man, would needs be God, and so  
made us equall to the beasts; the  
second Adam, being God, would  
needs be man, and so hath made us  
equall to the Angels.

**XIII.**  
Some say, that God <sup>supra-</sup>predestinating man, <sup>sarians.</sup>  
looked on him as he was to be  
created; others\*, that he <sup>\* Sublap-</sup>  
considered him as al- <sup>sarians.</sup>  
ready created and lapsed, be-  
cause we are predestinated in  
Christ: but Christ is a Savi-  
our,

our, and a Saviour presupposeth a sinner. *I will not dispute the question, but this I know, that my miserie occasioned his mercy; and, had I not been a sinner, he had not been a Saviour.*

## XIIII.

I am elected in Christ, who is my Mediator, not only by his merit of impetration of pardon for me, but also by the efficacy of application of that pardon to me. *Not only by his blood hath he made a purchase of Heaven for sinners; but also by that same blood he hath delivered the possession of Heaven to sinners.*

## XV.

There is a Promise of Heaven made to us, and there is a law

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law of obedience and faith imposed on us: Heaven is promised upon condition of faith and obedience, and these are promised upon condition of divine assistance. *Lord, if thou assist, I will obey; if I obey, thou wilt reward: but here are the odds, that my obedience is the effect and fruit of thy grace and assistance, but not the cause of thy remuneration and benevolence.*

XVI.

God, being the supreme cause, can have no superiour cause of his actions; yet some say, he may produce an effect which may occasion him to work further: thus the foresight of mans sin gave him occasion

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casion to precondemne him. This well is too deep, and I have no bucket to draw with: I will not soare with the waxen wings of humane reason too nigh this inaccessible light, nor will I prie into the sacred Arke of Gods secret decrees; only this I can say, that whatever his decrees were before time, I am sure, his proceeding to judgement is just in time. He is so just, that he never condemned any man but for sin; and he is so mercifull, that he will not condemne every man that doth sin.

XVII.

Justice and Mercy were still in God actually from all eternitie, in respect of the first act,  
to

him to wit, of existence; though  
have they were not alwayes in re-  
I will spect of the second act, to wit,  
wings of operation: God could not  
in this alwayes exercise Justice and  
will Mercy on sinners, because there  
will have not been alwayes sinners;  
ke of as soone as man sinned, these  
this attributes in God appeared,  
is de which were eternally existent  
sur in him, but not eternally exer-  
ment cised by him. *Lord, thou hast*  
just exercised the eternitie of thy Ju-  
man stice in punishing for me thy natu-  
isfull rall Son, exercise, I pray, the eter-  
every nitie of thy Mercie for him, in sa-  
ving the soule of me thy adopted  
sonne.

XVIII.

God by his antecedent will  
de-

decreed to bestow Faith and Grace on us, which by his consequent will he resolved to deny us; his former will was moved by his own goodnesse, but his latter will was provoked by our wickednesse: if we have unjustly rejected the grace which by his former will he resolved to give us, may not he justly by his latter will deny that grace, which was rejected so perversly by us. *Lord, if thou art resolved by thy first will to bestow grace on me, let me not by my disobedience provoke thy second will to deny that grace unto me.*

## XIX.

Our wickednesse is the cause that moveth God to exercise his

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his acts of Justice; but his own bountie is the cause, and our miserie the occasion, why he exerciseth his acts of Mercy. When I am punished, I will accuse my own wickednesse, which provoked against me divine Justice; and when I am saved, I will extoll and reverence that bountie, which took occasion by my miserie, to make me an object of his Mercy.

XX.

I finde a two-fold decree, the one of Providence, the other of Predestination: by that, God resolved to give us as much grace as might suffice to save us; by this, he appointed to give us effectuell grace, that

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that we might be powerfully saved: by the former we may beleeve if we will, by this we doe actually beleeve. They are inexcusable that have sufficient grace, though it be not effectual; for God hath dealt graciously with us in affording sufficient helps of our salvation, and we have dealt wickedly with our selves in hindring the efficacie of these helps. No man then hath cause to complaine of Gods crueltie, seeing he hath bestowed on all men sufficient grace of Providence, whereby they may be saved; but many men have cause to admire Gods mercie, who hath bestowed on some the effectuall grace of Predestination, whereby they shall be saved.

XXI. God



XXI.

God will have all men to be saved, and he will have wicked men to be damned: that, is his antecedent will; this, his consequent: that, is sometimes frustrated of its end, this never; and its fitting that seeing his will cannot be fulfilled by us, it should be fulfilled upon us. *They that will not satisfie his will by their obedience, shall satisfie his will in suffering just vengeance.*

XXII.

God loves himself, and so he doth man: the one love is internall, the other externall; the one is eternall, the other temporarie; the one necessarie, the other voluntarie; for Gods  
internall

internall actions, if the object be eternall  
 be internall naturally, and his object  
 absolutely necessarie; as when he loves himself, the agent, the object, the action are all internall, and all necessarie in respect of existence: but if the object be internall voluntarily, when God decreeth and understandeth externall objects, which he makes internall, uniting them to his understanding, then all these actions are voluntarie and free, even his very decrees which proceed from his free will. It was in his choice whether he would decree any thing concerning man: or not; whether he would bestow grace and glorie on him

The

the eternall generation indeed  
his own Son. is an action of  
necessitie, but the regeneration  
his adopted sonnes is a work  
together voluntarie. So much  
more then will I admire and  
praise that goodnesse which elected  
and saved me, by how much the  
more I see it was free and volunta-  
ry, but no wayes, in respect of his  
perfection, necessarie.

X XIII.

There is in man a two-fold  
judgement, to wit, an antecede-  
nt, which is that of the af-  
fections and senses; and a  
consequent, which is that of  
reason: so there is a two-fold  
resolution; the one followes the  
judgement of sense, and it is ra-  
ther

ther an imperfect desire, then a perfect volition; the other follows the judgement of reason; both these volitions were in Christ more eminently then in us, because in him were two Wils, and these, by reason of his two natures, were distinct in him, though his person was but one; therefore he desired the cup might passe from him, but willed it not; or, he willed it by his antecedent, not by his consequent will. *O thou that madest in thy selfe, the judgement of perfection stoope to the judgement of reason, and madest thy desire subserve to thy will, and causedst thy antecedent will to give place to thy consequent; produce in me the same,*

*same*

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lights which my affections so ear-  
nestly run after, and thy gentle  
corrections, which they so earnest-  
ly run from, may be so ordered, that  
the one by me may be courageously  
obeyed, the other patiently indu-  
ced; that my affections may submit  
as but my will, my will to reason, and  
reason to thy Spirit.

XXIII.  
God worketh not immedi-  
ately by his decree, but by his  
power: his decree is but a re-  
mote cause, his power immedi-  
ate; his decree is an internall  
determination, the actions of his power  
externall; the actions of his  
decree depend on his wise-  
dom, the actions of his power  
are

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are subservient to his decrees.  
*Lord, if in thy wisdom thou  
 thoughtest it good that my soul  
 should be saved, and if thou hast  
 decreed it, then let thy power be  
 seen in effecting it.*

X X V.

The necessitie and contingencie of things is not to be attributed to Gods decree, but to the working of his power; contingencie, is when he useth his resistible power, if he works irresistibly then followes necessitie: what is contingent to the second cause, is infallible to Gods prescience, but necessarie to the work of his omnipotence: his decree is a remote cause, which without his power worketh

worketh not. Christs death was contingent to the Jewes, that crucified him; infallible to Gods prescience, who foresaw that the Jewes would kill him; but necessarie in regard of his decree, working by his power in presenting that bitter cup unto him. *Why then shall afflictions dismay mee, which though they be contingent in respect of the second agent, yet they are infallible to that all-seeing eye of Heaven that foresaw them; and necessarie, if we regard that powerful hand which inflicted them?*

XXVI.

God ordereth sin, though he ordained it not: he ordereth it, that it may be subservient to  
C his

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his glory; he ordained it not, because he sinneth not: He could not ordain it, seeing he hates it, forbids it, and punishes it. *Lord, I ascribe to thy glorie both my salvation, and my sin: my salvation thou hast ordained, my sin thou hast ordered; that by the one I may love thy mercie, and by the other, I may feare thy Justice. Who but Goodnesse it selfe would ordaine the salvation of a sinner, and who but Wisdome it selfe would order the prevarications of a sinner? What is more offensive to thy nature then sin? What is more destructive of thy feature in me then sin? yet out of sin thou hast drawn the meanes to manifest the goodnesse of thy nature in my salvation,*

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vation, and out of the same sin thou hast drawn a meanes to repaire in me thy decayed feature by my repentance and conversion.

XXVII.

God gave to *Adam* sufficient grace to stand, but not to persist; he permitted him to fall, who by the grace he received might have stood; he gave him sufficiencie of grace, not permanencie in grace: by the one God is cleared from iniquitie, and by the other he manifests his justice and mercie: if man had not been a sinner, God had not been a Saviour; we had not known *Emanuel*, God with us, if *Adam* by sin had not separated God from us; we

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had known him as Jehova, but not as Jesus. O my God, if thou give me sufficiencie of grace, I may fall; but if thou give me permanencie in grace, I shall not fall: give me Adams happinesse in Paradise, that I may sufficiently love and know thee; give me the Angels happinesse in Heaven, that I may constantly love and know, and eternally abide in thee.

**XXVIII.**

God delivered his Son to death, so did Satan by Judas: God had power to doe so, Satan had none; God did this in love to the sonnes of men, Satan did it in malice to the Son of God: by an affirmative act God was willing to permit Sa-  
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tan to exercise his malice, by a negative act he hindered him not: in all this God sinned not, if we consider the authoritie of the agent, the forme of the action, and the justice and goodnesse of his intention. *Though God acts not sin, nor is willing it should be acted by man, yet he is willing to permit it. Not sin, but permission is the object of his will; he could not will sin, because he is not sinfull; he permits it, because he can draw good out of it.*

XXIX.

God permits not punishment, but inflicts it; he permits not good, but commands it; he wills not sin, but permits it; not as it is good, but as out of it he

C 3 drawes

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drawes good. O thou that drawest light out of darknesse, and meat out of the eater; draw good out of my evils, and comforts out of my afflictions: Thou canst draw honey out of the rock, and turne water into wine, and make bitter Meribah potable; we pray thee, turn the bitter waters of our Meribah, our strife and contention, into the pure and sweet streames of Peace and Union.

XXX.

What God cannot doe, he cannot will; what he cannot will, he cannot decree: and although affirmatively his power be of a larger extent then his will, for he can doe that which he will not doe; yet negative-ly

ly he cannot will what he cannot doe, nor doe what he cannot will: he cannot doe evil, therefore he cannot will it; he cannot will it, therefore he can neither doe it by an externall, nor decree it by any internall act. *O that my will and actions, Lord, were conformable to thine: for oftentimes I doe the evil which I will not, and I will the good, which I doe not. Lord, make my will conformable to thine, that my actions may be conformable to my will.*

XXXI.

Gods grace reacheth further then his mercy; his grace is extended to all, his mercy only to those that are in miserie: by

grace the Angels were confirmed, by grace the world is preserved, but by mercie man is redeemed; he is gracious then to all, but mercifull onely to some: yet though his grace be more universall and communicable, his mercy is more wonderfull and amiable. *Lord, the noblest of all thy Attributes is thy goodnesse to thy creatures; but the excellencie of thy goodnesse is, in shewing mercy to sinners: Thy goodnesse made me a man, but thy mercy a happy man: by the one, thou deliverest me from nothing; by the other, from worse then nothing: thy goodnesse gave me being, and thy mercy well being.*

XXXII. In

XXXII.

In every sin the act and the obliquitie, in every vertue the act and the circumstances are distinguishable. In sin the act is alwayes good metaphysically, but evill morally; either because it is prohibited, as the act of eating the fruit to *Adam*; or because it is repugnant to justice and sanctitie, though they were not prohibited, as theft and murther: In every vertue the act is alwayes good both morally and metaphysically, but the circumstances may be evill; as to give almes is good, but to give out of pride is evill. *I will not forbear to doe good, because the circumstances may be*

C 5 evil;

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evil; nor will I venture to doe evil, because the circumstances may be good. If God command that which may seeme to be evil, I will doe it; for his command makes it good: if he forbids that which may seeme to be good, I will not doe it, because his prohibition makes it evil. Adam sinned in eating of the fruit (though seemingly good) because God prohibited it; and the Hebrewes sinned not, in spoiling the Egyptians (though seemingly evil) because God commanded it.

XXXIII.

God did no wayes necessitate *Adam* to sin, neither by inward perswasion, nor by outward coaction: besides, he gave him a law easie to be kept, and  
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power sufficient to keep it: He did then neither will nor decree his fall, nor perswade nor force it, only he gave way that he might fall, who had power to stand; that, being by Christ raised from his fall, he might more firmly stand. Lord, as thou didst permit my fall, so be now pleased to remit it; I fell willingly from thee, make me to returne as willingly to thee: Thou gavest me a will to stand or fall, give me a will to rise, and so to stand, that I may never fall again.

XXXIII.

There is a two-fold necessity; the one is \* Syllo-  
gisticall, the other is \* Consequentie.  
\* reall: there was a \* Consequentie.  
Syllo-

Syllogisticall necessitie of mans fall, in respect of Gods foreknowledge, but not reall: Gods prescience was an antecedent not a cause; and mans fall was the consequent, not the effect of that prescience: but there is a reall necessitie of that which God decreeth. *Lord, I did not sin, because thou didst foresee it; but because I was to sin, therefore thou didst foresee it: my fall was a necessarie sequell of thy precognition, so let my rising be a necessary effect of thy Predestination.*

## XXXV.

Sin properly is not the punishment of sin, because we sin willingly, we suffer punishment unwillingly; in sinning we are agents,

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agents, in punishments we are patients: yet sin may be the cause of sin; not that one sin can procreate another, but because one sin can deserve and prepare the way for committing of another. *Lord, free me from the guilt and stain of Adams sin, which hath been both the preparatorie and meritorious cause of all my actuall sins.*

XXXVI.

God worketh on the will either by a physicall motion, or by morall perswasion; and he perswades either powerfully by his Spirit, or sufficiently by his Word: so he hindereth sin, either by his law prohibiting it,  
or

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or by his power inhibiting it: let no man sin presumptuously, because he is not stopped in the full careere of his sin powerfully; though there is not alwayes an inhibition by his Power, yet there is still a prohibition by his Law, to make us inexcusable. *Lord, work on my depraved will physically, work morally, work sufficiently, and work powerfully, by thy Word, by thy Spirit, by thy Law, by thy Sword: circumscribe my heart and eares; the one by the Sword of the Spirit, the other by the Sword of the Word: if I cannot be restrained by thy Law, to forbear the forbidden fruit with Adam; let me be constrained by the glittering of thy sword, to stop*  
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*in the wayes of wickednesse with Balaam.*

XXXVII.

Though nothing is contingent to God, yet his knowledge may consider contingencies, as they are contingent: for what by man is done contingently, by him it is foreseen certainly; in which regard Gods judgements are founded upon sin, which may more fitly be called the object and occasion of his judgements, then the cause. *Lord, the cause of thy judgements is thy justice, and my sin the occasion: thy justice is eternall, thy judgements are just, my sins are contingent: if it were not for thy judgements, I should not acknowledge*

knowledge my sinnes; if it were not for my sinnes, thou couldst not exercise thy judgements; and if it were not for thy justice, there would be no proportion between thy judgements and my sinnes: the exercise of thy judgements will cease, if thou put an end to my sins; but thy justice shall not cease, though thou in mercy pardon my sins.

## XXXVIII.

Nature is before grace, and the works of creation before the effects of Predestination: Man was first made a living soul, by the outward breath of Gods mouth; and then was made a quickning spirit, by the inward breath of the holy Ghost: so he decreed first to give

*upon Predestination.* 41

give man naturall abilitie by the work of Creation, and then to bestow on him supernaturall graces, the effects of Predestination. Lord, thou hast gifted me with naturall faculties, whereby I exceed the beasts; and thou hast endowed me with supernaturall graces, whereby I am equall to the Angels: I praise thee for the work of thy Creation, much more for that of Predestination; by the one thou madest me a man, by the other a happy man: make me to exceed the beasts as much in morall vertues, as I excell them in naturall abilities; so make me to equall the Angels as much in love and obedience, as I come neer them in supernaturall happinesse.

XXXIX. God

## XXXIX.

God did first foresee that *Adam* would sin, before he predestinated Christ to die for sin; he foresaw the disease, then prepared the remedie; he foresaw the leprosie, then ordained the bloud of his Son to wash it for as the sinner only is capable of the grace of Regeneration; so this grace was preordained to the sinner in Gods Predestination. *O my God, if thou wast so provident as to prepare physick for my sinfull soule before I had sinned, I am confident thy goodnesse is not now lessened, but that thou wilt apply that same physick to my soule having sinned.*

X L. Gods



X L.

Gods Image in man consisted in nature and naturall properties, in morall vertues, and supernaturall graces; the first were totally retained in *Adams* fall, the third totally lost, the second lost in part. Again, the essentiall part of Gods Image remained, to wit, the soul; but the accidentall part was lost, to wit, justice and holinesse; the subject continued, though this forme perished: therefore for the soul, renovation is sufficient; but for those graces in the soul, a new creation is required. *Lord, by thy Image I excell the beasts, by it I match the Angels, by it I resemble thy self; but the*  
subject

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subject of this image is by sin decayed, and by sin the forme is quite abolished. O thou that in my Creation didst grace me with the breath of life, now in my Regeneration breathe in me the life of grace: the temple of God is decayed in me, and the God of this temple is banished from me; repaire this temple, that thy image again may stand in it, and renew thy image that the temple may be sanctified by it.

XLI.

Adams sin was committed after Predestination, if we consider Adams actual existence, but it was before Predestination, in respect of Gods prescience. What madnesse is it to think, that God sees not our sinnes which

which we commit secretly; whereas  
 he did foresee our sins before they  
 were committed, and that from all  
 eternitie?

XLII.

In Predestination, the pre-  
 terition of some men, was the  
 punishment of those men; and  
 the deniall of felicitie, was their  
 miserie: but punishment pre-  
 supposed sin, and preterition as  
 a punishment must come after  
 the prevision of sinne. If this  
 doctrine be true, that the prevision  
 of sin was the cause of preterition;  
 sure it is most true, that the com-  
 mission of sin is the cause of con-  
 demnation.

XLIII.

Passive excacation, or the  
 wil-

wilfull ignorance and spirituall  
 blindnesse in man, is both a sin,  
 and the cause of sin: active ex-  
 cæcation, as it is from man, it is  
 a sin; as from God, it is the pu-  
 nishment of sin. It stands with  
 thy justice, O God, to punish  
 them with blindnesse, who  
 have with delight blinded  
 themselves; and to deprive  
 those of light, who love to  
 walke in darknesse. Why  
 shouldest thou hold out the  
 lamp of thy Word to those  
 that despise it; and cause thy  
 sun to shine on them, who wil-  
 fully shut their eyes against it?  
*Lord, deale with me as thou didst*  
*with Saul: I am blinded spiritu-*  
*ally, make me blinde corporally;*  
*that*

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at by losing the sight of my bo-  
I may regain the sight of my  
ul. I will gladly lose the light  
the sun, moon, and other planets;  
I may behold the light of the  
son of righteousness.

XLIIII.

Some say, that the hearts in-  
duration is not the cause of  
Gods indignation; but that  
God is first angry, then hard-  
neth: I am sure God hath just  
cause to be angry with those  
who will be hardned, and  
therefore in his just anger hard-  
neth them. I confesse, Lord, that  
I have hardned my own heart,  
therefore thou mayest justly be an-  
gry with me; and because my vo-  
luntary hardnesse hath provoked  
thy

*thy anger, therefore may thy anger  
effect in me, and that most justly,  
a further degree of hardnesse.*

## XLV.

God who by his irresistible  
will decreeth the hardning of a  
sinner, yet actually by his re-  
sistible will useth to harden  
that sinner. Though none can  
resist the will of his decrees, yet  
he permits us sometimes to op-  
pose the actions of his will: in  
the one he shewes himself the  
God of power, in the other he  
shewes his mercy, in suffering  
man to resist the power of God.  
*O thou that diddest wrestle with  
Jacob, and gavest him strength  
both to resist and conquer thee;  
when thou wrestlest with me by*

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upon Predestination. 49

temptations, give me so much strength as by mortification to subdue my self, and then give me leave by faith and teares to vanquish thee.

#### XLVI.

There is in God a two-fold negative act; the one of Providence, the other of Preterition: by the former, God denyed to *Adam* the gift of Perseverance, and so suffered him to fall; by the other, he denyeth to some men the gift of Faith and Repentance, and so suffers them to remain in their fall. God was not bound to give *Adam* perseverance, seeing otherwise he furnished him with grace sufficiently; nor is he

D bound

bound to give to those faith, and repentance, who fell from their former grace willingly, and oppose his Word and Spirit obstinately. *Lord, I confesse, that as thou wast not in Adams debt for perseverance, so neither art thou in mine for any grace: but if thou wilt be pleased to bestow on me so much grace, as to attain true happinesse; I will impute it not to my deserts, but to thy favour and goodnesse.*

## XLVII.

Some say, that those whom God hath decreed for Salvation may be damned, but that they shall not be damned; that his decree hindreth the act, but not the possibilitie. I leave this

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nicetic for the Schooles: But  
this use I will make of it, that if I  
may be damned, I will work out my  
salvation with fear and trembling;  
if I shall not be damned, I will not  
fear, though I walk through the  
valley of death: if I may be dam-  
ned, I acknowledge, Lord, it is  
through my own wickednesse; if I  
shall not be damned, it is out of thy  
unspeakable goodnesse.

XLVIII.

It is the doctrine of many in  
these dayes, that as God by his  
revealed will saves none, but  
such as beleeve in him; so he  
decreed by his secret will to  
save none, but such as he fore-  
saw would beleeve in him. I  
am confident, God could foresee no-

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*thing in me, but what he was pleased to bestow upon me: if he foresaw my faith, he foresaw the fruit of his preventing grace; if he foresaw my perseverance, he foresaw the effect of his subsequent grace.*

**XLIX.**

*Election (say some) is Gods decree to justifie the faithfull others say, 'tis Gods decree to save man, as he is man, and to that end to make him faithfull. In the one opinion, I finde faith the meanes of Justification; in the other, of Salvation: meanes, I say, but not the cause. Lord, the cause of my happinesse is in thee, the meanes in me; but the efficacie of this meanes, both in my justifi-*

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*justification and salvation, is only from thee.*

L.

If the decree of preterition went before the act of sin, but not before the prevision of that sin; I am confident, the act of preterition cannot, much lesse can the act of condemnation, precede the act of sin. *Therefore how injurious are some to the God of mercy, in daring to accuse him of cruelty, who is so far from condemning any man, but for sin committed, that he would not decree mans condemnation, but for sin foreseen?*

L I.

There was injoynd to *Adam* the law of abstinence from the

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forbidden fruit, and the law of obedience: the former was particular to *Adam*, the other was common to him and his posteritie: it was not for the breach of the former, which was personall; but for the breach of the other, which was universall, that we are condemned: not *Adams* act of eating, but his disobedience was our bane, for we sinned in him: sin is a transgression of the law; but the law could not have been transgressed by us, had it not been in him given to us. *Lord, we have great cause to admire and respect thy mercy, in saving us for the second Adams obedience; but we have no cause to*  
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*suspect thee of crueltie, in condemning us for the first Adams disobedience.*

LII.

Punishment was prepared in Gods decree as well for the sin of *Jacob* as of *Esau*, both having sinned alike in *Adam*; but it was pardonable in the one, unpardonable in the other: which difference proceeded from grace, not from nature. *Lord, I confesse, thou couldst see no more originall sin in Judas, then in me; yet thou wast pleased to punish him, and to spare me: if thou hadst condemned us both, thou hadst done justly; but in sparing the one, thou hast magnified thy mercie.*

D 4

LIII. There

## LIII.

There is a two-fold grace, the one of Creation, the other of Election; the one was the gift of God without Christ, the other was the gift of God in Christ; the one was the image of God, the other was the renovation of that image; the one was lost in Paradise, the other shall never be lost in Heaven. *Lord, thou hadst no other inducement, but thine own goodness to create me to thy image; but now thou hast another inducement, to wit, thy Sons merits, to renew in me that decayed image: the one thou mightst not have done, the other thou canst not but doe; for, though thou wast not bound*

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*bound in the creation to bestow thy image on me, yet now thou art bound by thy Sonnes satisfaction to repaire this image in me.*

LIIII.

*Adam could have abstained from the externall act of touching, by naturall grace only; but in him could not be the inward and permanent affection of obeying, without supernaturall grace also. Lord, if Adam could not yeeld constant obedience to thee in his estate of integritie, how shall I be able to persevere in obedience, without thy speciall grace, being now in the estate of iniquitie?*

LV.

*Though the habit of justice, as it is the essence of God, be*

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necessarily in him; yet the actions of justice, which are not his essence, are not necessarily performed by him: He is necessarily just, but a voluntarie agent: He doth necessarily hate injustice, but freely and voluntarily he punisheth it, and decreed punishment for it. *Lord, what should become of me, and of all the other wretched sonnes of Adam, if it were as necessarie for thee to punish, as it is to be just? But my comfort is, that, as justice is so necessarie in thee, that thou canst not be unjust; so thy actions are so free and voluntarie, that thou canst pardon my sin, and yet notwithstanding thou canst not be but just.*

LVI. There



LVI.

There was no necessitie why God should manifest his justice in punishing sinners, seeing he had power to manifest that, in punishing his own Son for sinners. *In the one, he shewes himself to be a God of mercy, not of revenge, in sparing his enemies; in the other, he shewes himself a God of justice, in punishing his beloved Son, who became suretie for his enemies.*

LVII.

There is a two-fold cause of predemnation; the one is sin, the other is Gods decree; the one is necessarie, the other voluntarie: sin is the cause why God may condemne all, Gods decree

cree is the cause why he will condemne but some: he looks on sin as it is pardonable in some, unpardonable in others; the one eye by which he looks is justice, the other is mercie. *Lord, thou didst look upon my sin with justice and severitie, when thou punishedst it in thine own naturall Son; therefore look on it as it is in me, with meeknesse and mercy, and pardon it in me that am thy adopted son.*

## LVIII.

Every man is not a reprobate that falls into sin, but he that finally perseveres in sin: for all men fell into sin, by the permission of providence; but wicked men only continue to the end  
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in sin, by the permission of preterition. Lord, that sin which was voluntary in Adam, is necessary in me; but although in thy just judgements, there is a necessity that I should be tainted with originall contagion, yet there is no necessity why I should lye still and persevere in actuall transgression: without thy providence I could not fall, without thy assistance I cannot rise: as by thy providence thou hinderest not my falling, because the glory of thy justice was thereby manifested; so, I pray thee, further, by thy assistance, my rising again, that the glory of thy goodnesse may be thereby magnified.

LIX.

In Gods externall actions there

there is neither naturall nor co-  
active necessitie; for both na-  
ture, and coaction exclude li-  
bertie: the fire burnes natural-  
ly, the bullet flies upward vio-  
lently, therefore both necessari-  
ly; but Gods internall actions  
on himself are naturall, there-  
fore necessarie: the Father be-  
got his eternall Son, neither  
willingly nor unwillingly, but  
naturally and necessarily; so  
because Gods attributes are na-  
turall, and essentiall to him,  
they are necessarily in him: he  
is necessarily not voluntarily  
good, because he cannot be but  
good; he doth voluntarily, not  
necessarily make man good, be-  
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would, to make him good.  
*Lord, I confesse, that the more free  
Agent thou wast in the work of my  
conversion, the lesse free am I, but  
the more necessitated to praise thy  
goodnesse and wisdome; for, how  
can I choose but honour and obey  
thee, who couldst have chosen whe-  
ther thou wouldst have redeemed  
and saved me?*

L X.

Faith is both an habit, and an  
action: if it justifie, as it is an  
habit, I will not dispute; this I  
know, that it justifieth, as it is an  
action: for *Abraham* beleaved,  
and so was justified. The life  
then of Religion consisteth in  
action; not onely of the out-  
ward works of the hand, but al-  
so

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so of the inward work of the heart; for this is the work of God, that we beleeve in him. *O Lord, faith is thy work, and it is mine too; it is thy work to inspire it, it is my work to apprehend Christ by it: let thy work be first performed in me, and then I know my work, if thou assist, shall be performed by me.*

L X I.

Though we are not actually free from sin in this life, yet there is a possibilitie that we may be free; if either we consider the power of God, who can mightily effect it; or the will of a regenerate man, who doth so earnestly affect it. *Lord, in that I may be free from sin, it argues*

of the argues thy omnipotencie; but in  
ork of that I am not free from sin, I must  
n him. blame my own impotencie: There  
nd it is in me a desire to be freed from  
o infuse this body of death, and in thee there  
rehend is power to free me, who art the  
be first Lord of life.

LXII.

There was in *Adam* a di-  
rective light of the minde while  
he was falling, to let him see  
his danger; but there was not in  
him that perswasive light  
which might powerfully re-  
strain him from danger: that  
light had kept him from fal-  
ling, had he followed it; and  
this light had kept him from  
falling, had he received it. *Lord,*  
*though thou didst not give Adam*  
*this*

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*this light, thou art unblameable; seeing thou didst give him so much of that light, as made him inexcusable.*

LXIII.

In what facultie of the soul the cockatrice of *Adams* sin was first hatched, I will not now dispute; whether it was in the understanding, being first blinded; or in the will, being first perverted: this I know, that the will is apt to be seduced by a blinde understanding, and the understanding as apt to be clouded by a perverse will: The  
*\* Quoad speciem actus.* understanding *\* moves* the will by proposing the object, which the will cannot affect, except the under-



understanding knowes it; the  
 will † moves the under- † *Quoad*  
 standing to judge and *exercitium*  
 consider the object, *actus.*  
 which the understanding can-  
 not consider, except the will  
 command it. Lord, illuminate  
 my understanding, that it may di-  
 rect my will to affect the things  
 that thou commandest; and rectifie  
 my will, that it may command the  
 understanding to exercise its act in  
 meditating on the things which  
 thou commandest.

LXIIII.

If Christs obedience had  
 been necessarie or naturall, and  
 not voluntarie, he had not been  
 like to us in all things except  
 sin; neither had he been sub-  
 ject

ject to the tentation of disobedience, nor had his obedience been meritorious, nor had been more excellent then the obedience of Angels: but this was his obedience more noble then theirs, in that he yielded that obedience willingly, which they doe necessarily. *I will strive whilst I am here and obey willingly, that hereafter I may obey necessarily: for, though voluntary obedience be the nobler, yet necessary obedience is the surer; I may disobey in the one, I cannot but obey in the other.*

## L X V.

Though the sufficiencie of Christs death be extended to all yet the efficacie thereof is not applied

disobeyed applied to all; nor did he pray  
 edience and make intercession for all:  
 had by his death he procured par-  
 men tion for us, and by his interces-  
 but ion he applies that pardon to  
 e monis. Lord, in thy birth, thou ac-  
 that ceptedst my nature; in thy death,  
 willing thou representedst my person: by  
 ffarily thy intercession put away my sins,  
 here and pardon my offences, that the  
 er I mediation which thou beganst in  
 thy birth, and didst accomplish in  
 thy sacrifice and passion, may be ful-  
 er; thy made effectually to me, by thy  
 I cannot prayers and intercession.

LXVI.

Action follows the affecti-  
 on; therefore we love and hate  
 to all actually, because these affecti-  
 ons are in us radically: Though  
 applied hatred

hatred be no affection in God, our fa-  
yet we conceive it as an affection weakn-  
on : God therefore rejected without  
*Esau*, because he hated him; but will no  
he did not hate him, because he by me  
rejected him. Lord, I know thou cannot  
maist justly reject me, because in me the  
me there is that pravitie, for with th  
which thou maist justly hate me; see;  
repaire therefore in me the loss that ha  
image of thy Son, and so I shall hold th  
escape thy just wrath and indigna-  
tion.

## LXVII.

The acts of Christs righte- are rec-  
ousnesse are ours, not as they plyed  
are performed by him, but as it: th  
they are imputed to us; imput- when  
ted, I say, by his merit and delive  
goodnesse, and apprehended by fer-  
our

our faith, though in much  
weaknesse. Then I see, Lord, that  
without faith thy righteousness  
will not availe me, and without  
thy merit and goodnesse my faith  
cannot prevaile with thee: give  
me then the hand of faith, that  
with the Hemorrhoyse, I may touch  
thee; and by thy merit strengthen  
that hand, that, with Jacob, I may  
hold thee.

LXVIII.

Christ first suffered, before  
we could be redeemed; and we  
are redeemed, before it is ap-  
plied, or can receive benefit by  
it: then are we fully redeemed,  
when we are from Satan and sin  
delivered. Though Christ in suf-  
fering hath sufficiently paid the  
ransome,

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*ransome, yet whilst we are here  
subject to sin and Satan, we are not  
fully partakers of redemption; Hea-  
ven, not earth, is the place where  
that shall be perfected. I will  
therefore lift up my head with joy  
because by death the day of my re-  
demption draweth nigh.*

LXIX.

A double benefit we have  
by Christ: one, that he hath  
purchased Redemption for us  
by his blood; the other, that  
he hath applyed that Redemp-  
tion to us by his Spirit: if he  
had not died, I could not have  
beleeved; if I had not beleeved,  
he had not applyed his death  
and merits to me: Redempti-  
on is the cause of Faith, and

Faith

Faith the cause of Application.  
Lord, produce Faith in me by the  
verue of thy passion, that by Faith  
I may injoy thee in a true and spi-  
rituall Application.

LXX.

That the Church injoyes life  
eternall, she is bound to Gods  
election; but that she injoyes  
that life alone, she is bound to  
his election: because he loved  
her, he hath bestowed this hap-  
pinesse upon her; because he  
chose her, he hath appropriated  
this happinesse unto her. Lord, I  
will praise thy love, by which I was  
elect; and I will praise that  
election, by which I am separated  
from the reprobate.

E LXXI. Gods

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*ransome, yet whilst we are here  
subject to sin and Satan, we are not  
fully partakers of redemption; Hea-  
ven, not earth, is the place where  
that shall be perfected. I will  
therefore lift up my head with joy  
because by death the day of my re-  
demption draweth nigh.*

LXIX.

A double benefit we have by Christ: one, that he hath purchased Redemption for us by his blood; the other, that he hath applyed that Redemption to us by his Spirit: if he had not died, I could not have beleev'd; if I had not beleev'd, he had not applyed his death and merits to me: Redemption is the cause of Faith, and Faith



Faith the cause of Application.

Lord, produce Faith in me by the  
vertue of thy passion, that by Faith  
I may enjoy thee in a true and spi-  
rituall Application.

LXX.

That the Church enjoys life  
eternall, she is bound to Gods  
dilection; but that she enjoys  
that life alone, she is bound to  
his election: because he loved  
her, he hath bestowed this hap-  
pinesse upon her; because he  
for whose her, he hath appropriated  
this happinesse unto her. Lord, I  
will praise thy love, by which I was  
elect; and I will praise that  
election, by which I am separated  
from the reprobate.

E LXXI. Gods

## LXXI.

Gods will is the cause of preterition, his justice is the cause of predemnation: he was not bound to give grace to all, therefore he passed by some without prejudice to his goodness; he was bound to punish sin in all, therefore he preordaines the death of his own Son; and eternall paines for reprobates, that he might not suffer prejudice in his justice. *Lord, if thou hadst passed by me I could not have blamed thy goodness: if thou shouldst punish me eternally, I cannot blame thy justice; for, if thou givest grace to all, where is thy libertie? if thou*

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*upon Predestination.* 75

*forgivest all, where is thy justice  
and equitie?*

LXXII.

God is a most free Agent, because he can doe what he pleaseth, not because he can doe every thing: his will is the supreme cause of all externall things, but not of his justice, which is internall: as he cannot doe that which is evil, so he cannot will that which is unjust; as goodnesse is the object of his actions, so justice is the rule of his will. *Lord, make my actions subordinate to thy will, as thy wil is subordinate to thy justice: that, as thou canst not will that which in justice thou maist not; so*

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*I may not doe that, which in wisdom thou wilt not.*

LXXIII.

Though God foresaw sin in all, yet he rejected not all: sin was the occasion why he rejected some, his will was the cause why he rejected but some, his will was the cause of discrimination, but sin of reprobation. Lord, I confesse, it was not for want of sin in me, that thou didst not reject me; but because there was no want of goodnesse in thee, therefore thou didst elect me: my sin was the cause why I might have been rejected, but thy mercie is the cause, why I was not rejected.

LXXIII. God

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## LXXIII.

God hindred *Adams* sin morally, by his law; not physically, by his power: he gave a law to guide him, threatnings to affright him, promises to induce him, sufficient grace to strengthen him; but used no violence or force to restraine him: he would not thwart or destroy, by any violent restriction, that libertie which he gave him by Creation. Thus we see his prudence, in not restraining sin physically; and withall his goodnesse, in curbing it morally.

## LXXV.

God willeth the death of a sinner, because he foresaw the impenitencie of the sinner: this

is his consequent, not his antecedent will; in this, his will depends not on the creatures actions, but on his own prescience: his will may be *posterior* to the foreseen sin of the creature, but no wayes depending on the will of the creature. *In willing the death of sinners, he shewes his justice; in willing the death but of some sinners, he shewes his goodnesse.*

## LXXVI.

All men may beleeve, only some men will beleeve; in all there is a possibilitie, in some only a velleitie: the possibilitie to beleeve, is the gift of nature; but the will to beleeve, is the gift of grace: the one we have

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have by Creation, the other by Regeneration. *Lord, what is possibilitie without will, and nature without grace? As in Generation thou gavest me a reasonable soul, that had a capabilitie to beleieve in thee; so, in my Regeneration, give me a sanctified will, that I may actually and constantly beleieve in thee.*

LXXVII.

He that bestoweth Faith upon sinners, bestoweth also Salvation upon repentant sinners; by faith we are brought to repentance, by repentance we are prepared for salvation. *Lord, if thou hadst not bestowed faith upon Peter, to beleieve in thee, he had not repented for denying thee; and*

if he had not repented, he had not been saved: lead me then, by the hand of faith, to the Jordan of repentance; that, being washed there from my spots, I may see Heaven opened with Christ, and with him enjoy thy Spirit, and light of thy Countenance.

### EXXVIII.

There is in Gods will both a necessitie, and a libertie; he wills necessarily what concerns himself, he wills freely what concerns other things besides himself: he did necessarily will his own glorie, he did freely will and decree my felicitie. Lord, thou couldst not but will thine own honour and goodnesse; thou couldst not have willed my  
hap-



*upon Predestination. 81*

*happinesse: the more free thou  
wast from necessitie in willing my  
felicitie, the more am I bound to  
praise the glorie of thy mercie.*

*LXXIX.*

*Gods will hath a two-fold  
consideration, one as it is con-  
cealed, another as it is revealed;  
the former hath relation to his  
own actions, the other to ours;  
what he will doe himselfe is  
concealed, what he will have us  
doe is revealed: this will is not  
alwayes forcible, the other is  
powerfull and irresistibile. Lord,  
let me follow the directions of thy  
revealed will, and not meddle with  
the hid secrets of thy concealed  
will. I will not be too forward to  
know what thou hast not revealed,*

*E 5*

*not*

*nor will I be too backward to doe  
what thou hast commanded.*

## LXX X.

God hath decreed to bestow  
on man first grace, then glory:  
to the decree of giving grace,  
preterition is opposite; to the  
decree of giving glory, repro-  
bation: no man is debarred  
from glory, but he that was  
first deprived of grace; preteri-  
tion then is the antecedent to  
reprobation, and the want of  
grace to the want of glory.  
*Thus they whom God doth here ho-  
nour with the spirituall crown of  
grace, shall be hereafter graced  
with the eternall crown of honour.*

## LXX XI.

That is a just law which is  
given

given by him that hath right to impose it, and imposed on him who hath power to performe it: such was the law that God gave to *Adam*; the one had power to give, the other power to keep it. *Lord, thy law is just which thou hast given to me, because thou hast power to impose it; this law will not be the lesse just, if thou wilt assist me, and give me power to obey it.*

LXXXII.

As Gods will hath relation to his own actions, it is accompanied with omnipotencie; as it hath relation to our actions, it is regulated by justice: for, when he will doe what he hath determined, he cannot be resisted;

sted; so, when he will have us doe what he hath commanded, he cannot be unjust: what he himself will doe, is best known to him; what he will have us do, is not unknown to us. Lord, as it is thy will, that I doe that which thou commandest, wherein thou shewest thy justice; so let it be thy will to command that, which by thy help I can doe, and therein shew thy goodnesse.

## LXXIII.

He that opposeth Gods revealed will, which can be resisted; deserveth to be hardened by Gods concealed will, which cannot be resisted: for that will of God which is not done by him, shall be done on him.

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Lord, assist me to follow the direction of that will which is revealed, that I may avoid the destruction which by that other will is decreed: for although, by the secret will of thy \* pleasure, thou \* Voluntas placiti. hast determined death for obstinate sinners; yet, by the pleasure † of thy re- † Voluntas signi. vealed will, thou hast proposed life to penitent sinners.

LXXVIII.

God in his goodnesse made man a vessell of mercy, Satan in malice made him a vessell of miserie; therefore God in his justice hath made him a vessell of his wrath and furie: God made the vessell, which, whilst it staid in his hand, remained found;

found; falling from thence, it hath received a crack, therefore, by this crack being made unserviceable, it is rejected. *Lord, the substance of the vessell is thine, the crack is mine; I have made my self unfit to serve thee, therefore justly maist thou refuse to honour me.*

## LXXXV.

God hated *Pharaoh*, not because he hardned him, but because he obstinately resisted God, therefore he hated him, and consequently hardned him; and that not by the force of his omnipotencie, but by his patience and longanimitie. *Lord, if I by thy goodnesse should take occasion to become obstinate in wickednesse,*

kednesse, why maist not thou take  
occasion by my perversenesse, to ob-  
durate me in my sins, and to de-  
barre me from grace and happi-  
nesse? Therefore, I pray thee, keep  
me from obstinacie, that thy pati-  
ence, by my sins, may not be turned  
into fury.

LXXXVI.

There be two sorts of carnall  
men; some are carnall in know-  
ledge, some in affections: the  
former sort are children, who  
are fed with milk, and not yet,  
with spirituall men, able to  
judge of all things; the other  
sort are wicked men, who walk  
after the flesh, not after the spi-  
rit, and have not mortified the  
deeds

deeds of the flesh : now God is a Spirit, and will be worshipped in spirit. Lord, remove from me all fleshly understanding, that I may conceive thee spiritually ; and remove from me all carnall affections, that I may love thee spiritually. Give me the love of knowledge, that I may attain to the knowledge of thy love : Make me by the spirit of understanding, to come to the understanding of thy Spirit.

## LXXXVII.

Goodnesse hath a two-fold residence ; one in the minde, the other in the flesh : when 'tis there, I will good ; when 'tis here, I doe good : 'tis good to have the knowledge of good, and

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and that is in the minde; 'tis good to subdue and mortifie sinfull lusts, and that is in the flesh: the former goodnesse is sometimes in wicked men, the other is onely in good men. Lord, place in my minde the goodnesse of knowledge, whereby I may see and understand thee; and place in my flesh the goodnesse of holiness, whereby I may love and enjoy thee: for what is knowledge without goodnesse, and sight without injoyment? It is by knowledge I see, it is by love I enjoy.

LXXXVIII.

1. There is in us an inward man, so there is an outward.
2. There is a new man, so there is

is an old man. 3. There is a law of the minde, so there is a law of the members, and there is a law also of the spirit of life. 4. There is a voluntarie dominion in sin, and there is an involuntary. 5. There is an universal tyrannie of sin, and there is a particular. 6. There is a regeneration in the minde and will, and there is a regeneration in the members and affections. 7. There is a complete will, or volition; and there is an incomplete will, or velleitie. 8. There is a generall, or confused judgement; and there is a more particular, or distinct judgement. 1. The inward man is the minde, the outward man is the

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body. 2. The new man is  
grace, the old man is sinne.  
3. The law of the minde is  
knowledge and conscience, the  
law of the members is sin, the  
law of the Spirit of life is sa-  
ving grace. 4. The wicked are  
under the voluntarie, the godly  
under the involuntarie domini-  
on of sin. 5. Originall sin is  
an universall tyrant, actuall sins  
are particular tyrants. 6. Re-  
generation in the minde and  
will, is knowledge and desire;  
Regeneration in the members,  
is action, or working the will of  
God. 7. Volition followes the  
last judgement of reason, vel-  
leitie followes the antecedent,  
or confused judgement. 8. By  
a ge-

a generall and confused judgement, my will affects the good which is commanded by Gods law; by a particular and distinct judgement, my will affects the evil which is condemned by Gods Law. Lord, <sup>1</sup> as I praise thee for the inward and the outward man, <sup>2</sup> so will I much more praise thee, if thou wilt strengthen in me the new man of grace, and weaken the old man of sin; <sup>3</sup> if thou wilt give me the law of the spirit of life, to illuminate the law of the minde, and to debilitate the law of the members: <sup>4</sup> Make my service of sin involuntarie; <sup>5</sup> and though I cannot be free from that catholike tyrant of originall sin, yet in thy mercy deliver me from the in-

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lencie of these particular tyrants,  
my actuall finnes: <sup>6</sup> And let not  
my Regeneration be only intellectu-  
all, but also operative and effect-  
all. <sup>7</sup> Rectifie and cleere my judge-  
ment, that it may direct my will:  
<sup>8</sup> And make my will to affect the  
good which thou commandest, and  
to dis-affect the evil which thou  
condemnest.

LXXXIX.

Though Predestination, as it  
is an act or work of God, can  
nothing be furthered or hinde-  
red by our good or wicked  
lives; yet salvation, which is  
the effect of Predestination,  
may be furthered by prayers  
and holinesse, hindered by our  
infidelitie and wickednesse: for  
God

God who preordained Salvation, preordained also the means which may help forward our Salvation. *Lord, let not the conceit of my Election dull me with security, or puffe me up with presumption: but assist me, that by good works I may make my Election sure, and in feare and trembling I may work out my Salvation.*

## . X C.

There are three books of life: the one is Gods Register book, the other is Gods book of Statutes, the third is his book of Records. In the first, as in the Register, are set down all the names of the predestinate, in the second, which is the Scripture

are set out all the duties that are to be performed by the predestinate; in the third are set down all the good actions and sufferings of the predestinate: Out of the first we cannot be blotted, for our names are written in Heaven; and though an earthly mother may forget the fruit of her womb, yet our heavenly Father cannot forget the fruit of his Spirit. Out of the third book we may be blotted, because our finnes may occasion him to forget our good works, and to slight our sufferings. *Lord, I confesse that I have slighted thy sacred Book of divine Statutes, therefore thou maiest justly blot me out of the book*  
of

of thy remembrance: but in that thou hast not blotted my name out of thy first book, I ascribe it to thy immutabilitie; and if thou wilt not blot out my patience and suffrings out of thy other book, I will admire and praise thy mercy.

## X C I.

Though God loves all men, yet he saves not all men: he loves them, because he made them; he saves them not, because he willed it not: he could not in justice will all mens Salvation, seeing man by his voluntary injustice deprived himself of Salvation; he loves his own image, but hates that which defaced his image; he loves the man, but hates the sin, and

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and if it were not for sin, he would not punish man. Lord, thy love to man is unspeakable, in that thou savest some; and thy justice is unsearchable, in that thou savest not all. I cannot blame thy justice, but my sins, that caused my miserie; I cannot brag of my merits, but of thy goodnesse, that moved thee to mercie.

X C II.

God hates the sins of man, because he loves his own justice with the love of <sup>† Amor</sup> complacencie; he hates <sup>benevolen-</sup> the miseries of man, be- <sup>tie.</sup> cause he loves mans welfare with the love of \* ami- \* <sup>Amor</sup> tie; but by accident he <sup>amicitie.</sup> loves the death of wicked men,

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because he hates the works of iniquitie. Thus it is as naturall for God to hate evil, as it is to love himself; and as impossible for him to love evil, as it is to hate himself.

## XCIII.

Christ loved us when we were his enemies, and he loves us being his friends: when we were his foes, he suffered death for us; being his friends, he hath purchased life to us: that love was greater then this, if we consider the object; this love is greater then that, if we consider the benefit. O my God, how am I bound to thee, who when I was thine enemy, didst weave the crown of thornes for me; and being

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thy friend hast bestowed a Crown  
of glory on me : Let not the ser-  
vant repine to beare the reproaches  
of so gracious a master, who was  
content to beare the sins and shame  
of so ungracious a servant.

XCIIII.

God did first will his own  
glory. 2. Mans existence.  
3. His righteousness. 4. His  
own Promises. 5. The exe-  
cution or accomplishment of  
them concerning mans happi-  
nesse. Gods glory is the great  
wheele of this clock, which  
moves all the rest; the finall  
cause, which moves all other  
causes. Had it not been for his  
glory, I had neither had being,  
nor well-being; he gave me

existence, he made me to his image, he promised me happiness, and he hath performed it, to the end I might glorifie him. *Shall I then dishonour thee, O God, by whom I am what I am, when I look on my creation; and am by grace what I am not by nature, when I look on my regeneration? Therefore I will praise the glory of thy power, for my existence; the glory of thy goodnesse, for my righteousnesse; the glory of thy mercy in promising, and the glory of thy truth in performing what thou hast promised, though thus I have not deserved.*

## XCV.

All the afflictions of Gods people are either punishments,  
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chastisements, or probations ;  
punishments for sins past, cha-  
stisements to prevent sinnes to  
come, probations to make triall  
of our Christian vertues : and,  
though Christ was punished for  
our sinnes, to free us from eter-  
nall torments ; yet we are not  
thereby exempted from tem-  
porarie punishments: he died  
to save us from death eternall,  
not from death temporall : he  
both suffered and satisfied ; we  
suffer, though we cannot satisfie :  
our sufferings are to shew  
our conformitie with Christ,  
but not to shew any insufficien-  
cie in the death of Christ. *Thou,*  
*O Lord, hast paid a plenarie ran-*  
*som for sin ; and thou that knew-*

*est no sin, becamest sinne, and didst suffer death as a punishment for us, that we who are born in sin might be free from sin, that death might not be a punishment, but a chastisement to us.*

## XCVI.

As by one simple act God knowes his own Essence, so by one simple act he wils his own goodnesse; which will, whether we take it for an act or for an habit, is eternally in God, and differs but in some respects from his essence, and therefore is immutable, infinite, and holy as his Essence: and though many things are willed by him, yet there is but one will in him; which cannot

not be moved by any efficient end, or object different from himself. *Lord, though my will cannot attain that simplicitie, infinitenesse, and immutabilitie that is in thee: yet let it obtain some measure of holinesse, that in desiring of that only which is good, it may in some measure resemble thine.*

XCVII.

All have not had the happinesse to heare of Christ, and yet there is no happinesse without Christ: in this God is not unjust, for they who either in themselves, or in their parents have rejected him, are not worthy of him; besides, God hath not left himself without a witness,

nesse, for he hath left a law written in all mens hearts, and so much light of his goodnesse and justice as may make all men excuselesse. *If therefore they shall be rejected that had not that light of knowledge which we have: how can we think we are elected, who have even spurned at the knowledge of that light which they have not?*

## XCVIII.

Regeneration, which is the killing of the old man, and quickning of the new, hath for her ushers Sorrow and Contrition; for her Attendants Faith and Hope; for her followers the works of Charitie: if any of these be defective, Generation



ion will be little effective: neither is this the work of nature, but of grace; for nature by generation can give us a mortall essence, but grace by regeneration gives us an immortall existence: in our first birth we had a new nature from our corporall parents, in our second birth, nature is renewed by our spirituall parents: So easie is the work of physicall generation, that it's performed in the instant of our conception; so difficult is the work of hyperphysicall regeneration, that we cannot be consummately reformed, till the instant of our dissolution. *Lord, the great world was with greater facilitie by thee*  
F 5 *created,*

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created, then the little world of man could by thee be re-created; that was done only by uttering thy externall word, this could not be done, but by the suffering of thy internall Word: therefore, as I am bound to thee for the temporall life, which in my generation by thy spirit thou breathedst in me; much more am I bound for that eternal life, which, in my regeneration, by thy Sonnes death, thou hast purchased for me.

X C I X.

In thy sight, O Lord, no flesh can be justified, if we consider the puritie of thy nature, the rigour of thy justice, the infirmities of our flesh, and the imperfections

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fections of our righteousness:  
For the first, the Angels are not  
pure in thy sight, much lesse we  
who dwell in houses of clay:  
For the second, if thou shouldst  
marke, Lord, what is done  
amisse, who could abide it?  
For the third, there is no man  
that doth good, no not one, we  
are all gone out of the way:  
For the fourth, the justest man  
falleth seven times a day, and  
our righteousness is like a men-  
struous cloath. Therefore we ac-  
knowledge, Lord, there is no righ-  
teousnesse inherent in us, by which  
we can be saved, but that righte-  
ousnesse which is inherent in thee,  
and imputed to us, and by that we  
are justified; and there is in thee

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*exuberance of mercies, by which we may be pardoned.*

C.

We are justified by grace formally, by faith instrumentally, by the word ministerially, by good works demonstratively, by sorrow and repentance preparatively, by Christs death and obedience meritoriously, and by God himself principally: if then God be the efficient cause, if Christs active and passive obedience be the materiall, if grace be the formal, if Gods glory be the final cause of our justification; how can we claime any share in it? We are only subjects and patients,

patients, no wayes agents; our  
good works are but fruits and  
effects, no wayes causes; our  
sorrow and repentance are ef-  
fects of preventing grace, not of  
free-will; our faith is from  
above, not from our selves.  
Therefore, O Lord, I disclaime all  
merit of congruitie and condigni-  
tie, all efficacie of Sacraments, all  
suffrages of Saints, all power of Ro-  
mane Prelates, all absolution of  
Priests, all observation of humane  
tradition, and all will-worship, from  
my justification. I acknowledge  
no other merits but thy mercies;  
by thy grace thou preventedst my  
merits; my merits are thy suf-  
frings, my holinesse is thy good-  
nesse; my righteousness is but a  
sparkle

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*sparkle of thy brightnesse, a drop  
of that Ocean, a grain of that heap,  
a stone of that immense mountain  
of thy incomprehensible goodnesse;  
for which I am indebted to thee,  
not thou to me: Therefore, not un-  
to us, O Lord, not unto us, but to  
thy Name we give the glory.*



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DIVINE  
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Gods Justice.

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I.

OD will not pardon any sin, except we repent of every sin; for as he that breaks one command, is guiltie of the breach of all; so he that faileth in repenting of one sin, repenteth of never a sin. God loves not to doe things by halves, he will pardon all, or none; and he will have us repent of all, or none;

none: for, as it stands not with  
 his goodnesse and perfection to  
 give an imperfect pardon; so it  
 consisteth not with the sinceri-  
 tie of repentance, to conceale  
 any sin not repented: as he  
 ejected seven devils out of one,  
 and a legion out of another,  
 without leaving any behinde  
 in the possessed; so he will have  
 us cast out all our finnes, with-  
 out hiding of any unrepented.  
 What availes it to be freed  
 from Satans power in casting  
 us into the water of drunken-  
 nesse, if he can, when he plea-  
 seth, fling us into the fire of  
 concupiscence? *O thou that art*  
*the great Physician of my soul,*  
*to thee I open all my wounds, and*  
*disclose*



upon Gods Justice. 113

close all my maladies: make me,  
the vomit of confession, to cast  
all my sinfull humours before  
thee; that, by the cordiall of a gene-  
ral pardon, my soule may be cured,  
and totally saved by thee.

II.

So severe is the great Judge  
of the quick and the dead, that  
when he shall come to judge  
the world in righteousness, at  
his presence the powers of  
Heaven shall shake, the ele-  
ments shall melt, the starres  
shall fall, the sun shall be dark-  
ned, the sea shall roare, and the  
moone shall give no light; yea,  
the heavens shall be rolled up  
like a scrole, and shall passe  
away with a noise. *Lord, if the  
righteous*

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righteous shall scarcely be saved, where shall sinners appeare? If there be no puritie in the Angels, nor stabilitie in the heavens, nor holinesse in thy Saints, what shall become of me, who am sold under sin, and drinks in iniquitie as water? But my comfort is, that thou hast committed all judgement to thy Son, who died for sinners. Shall I feare to be judged by a brother; or appear before a Saviour? He that left Heaven to suffer death for me, will he after death stand against me? I will not feare from that mouth the sentence of condemnation, which by prayer hath been the meanes of mediation between God and me. Surely, he that came to seek that which was

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saved, lost, will not loose that, which he  
re? If came to seek.

Angels, III.

Such is the severitie of Gods  
Justice, that he will not exempt  
his own children from tempo-  
rarie punishments, though he  
died for them: 1. Because, like  
gold, they must shine in the  
furnace of affliction. 2. That  
they may not be damned with  
the world. 3. That they may  
be the better fitted for Heaven;  
for they must be baptized in  
this red sea, before they can ob-  
tain that heavenly Canaan; and  
through the temple of Vertue  
must passe into the temple of  
Honour. 4. That the wicked  
may have lesse cause to com-  
plain

plain when they see Gods ow  
 Sonnes not spared. 5. That b  
 chastisements sin may be sup  
 pressed, as *Pauls* pride by a  
 Angel of Satan was buffetted  
 6. That the Patience, Faith, and  
 Obedience of the Saints might  
 be manifested and exercised  
 that the metall of their vertues  
 may not, for want of exercise  
 be rusted. 7. That in some  
 they might be made conforma  
 ble to Christ their Master; for  
 if he suffered for sin, that knew  
 not sin, shall we escape punish  
 ment, that are born, live, and  
 die in sin? Shall the head be  
 wounded with thornes, and the  
 members sleep in beds of  
 Roses? 8. That others by their

ex-

ample may be animated to  
with patience the race  
which is set before them.  
That Gods love to them  
be testified; for he passeth  
bastards, and corrects those  
whom he loves. *Lord, with all  
reverence I kisse thy rod; by it I  
am bettered; thy flail doth not  
break me, but separates the chaffe  
from me; thy fire purifieth, but  
consumeth me not; in thy mortar,  
more that the spices of my ver-  
tues are bruised, the more they are  
made fragrant: My spirituall  
odour by thy treading is not  
ruined, but made more redolent:  
thy Presse, though, like grapes,  
am squeezed, yet the pretious  
juice of my vertues are not lost,  
but*

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but increased; the more that the stormes of afflictions beat upon me, so much the more, like a strong Cedar, let my roots be fastned in thee; the darker the night is, I will, like a star fastned in thy firmament, shine the cleerer; and the more burthen thou layest upon me, with the Palme, I will rise the higher. I acknowledge, Lord, thy goodness in that thou hast not drowned the Ark of my soul in the flood of afflictions, but hast raised it higher then the highest mountaines: Thy rod hath sweetned my bitter matters; and thy salt hath preserved me from rottennesse.

### IIII.

Such is the severitie of Gods Justice, that some mens temporements,

varie finnes are punished with  
eternall paines ; because the  
person offended is eternall, the  
happinesse which they lost is  
eternall, their desire to sinne is  
eternall, the malice of Satan in  
tormenting men is eternall, the  
Justice of God is immutable,  
the fire of hell is inextinguish-  
able, the repentance of wicked  
men in hell is impossible, the  
wrath of God without Christ  
is implacable. *Lord, make me  
seriously to meditate upon these  
infernall paines, which for acerbity  
are unspeakable, for varietie in-  
numerable, for permanencie inter-  
minable ; that I may not run the  
hazard of suffering endlesse tor-  
ments, for the injoyment of a few,  
short,*

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*short, and fruitlesse vanities: make me to prevent thy wrath by timely repentance, that I may, before I go hence, obtain thy favour and indulgence.*

V.

As God in his Justice suffers his Children to lye under the rod of correction, and adversity; so doth he permit wicked men to flourish with all outward prosperitie. *Lazarus* starves, whilst the rich *Glutton* surfets: whilst *Ioseph* is a prisoner, his brethren are at libertie; and whilst *Belshazzar* is feasting, Gods people are in captivitie. This God is pleased to suffer: 1. That his goodness may appeare, which causeth his



his sun to shine upon the good and bad. 2. To make the wicked inexcusable, who have not wanted the bait of outward blessings to bring them to goodnesse. 3. That we may know worldly prosperities to be none of Gods choicest blessings, seeing bad men injoy them; and outward adversities to be none of his chiefest judgements, seeing good men are annoyed by them. 4. That the wicked may not complain for wanting the reward of their good actions; verily they have received their reward here: let them be content with their temporarie blessings, that is all the reward they shall have; let  
G them

them take then that which is their own, and goe their way. 5. The more outward prosperitie is heaped on them, the greater judgements are prepared for them. 6. It stands with Gods Justice, that these temporall vanities which they preferre to life eternall, should be the occasion of their stumbling and downfall. 7. Here is the comfort of Gods Children, that he who heapes so many outward and earthly benefits on his Enemies, will not forget to bestow inward and heavenly blessings on his Friends: the few good actions of wicked men are here so plentifully rewarded, surely the many sufferings

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things of good men cannot be forgot and obliterated. O my God, as thy outward blessings, which are but temporall, content not my desires, which are immortal; neither am I assured by them that thou lovest me, seeing thou bestowest them on such as hate thee: therefore, Lord, conferre on whom thou wilt wealth and honour; that which I desire of thee, is thy love and favour.

VI.

It stands with Gods Justice to suffer us to fall into divers doubts and tentations, when we are puffed up with pride and conceit of our own excellencies; he will by such meanes humble us, that we may see our

own infirmities; he will suffer us, with *Peter*, to sink in these waters, that with him we may flie to our Master Jesus: the Angel of Satan is permitted to buffet us, that we may, with *Paul*, pray to him whose grace is sufficient for us: God himself in these tentations wrestles with us, as the Angel did with *Jacob*; but we must not despair though we halt: he that strives with us all the night, will give us a blessing in the morning; and he that commanded *Abraham* to sacrifice his only son, will send an Angel to *Abraham* to rescue his son; though Satan seek to winnow us, yet we have a supporter of our faith, a Saviour

Saviour who prayes to his Father for us. Feare not drowning, though these billowes of tentations shake our ship, so long as we have Christ with us in the ship, though our tentations are unpleasing, (for a wounded spirit who can bear?) though all the waves and stormes of the Almightye goe over our head, though from our youth up we suffer his terrours with a troubled minde, though he give us vinegar and gall to drink, and feed us with the bread of teares: in a word, though he would slay us, yet, with *Job*, let us trust in him; he will lay no more on us then we can beare; he can make the

G 3

same

same rod that beats us, support  
and comfort us; and though  
the vinegar which he powres  
into our wounds be sharp, yet  
he will temper it with oile: he  
can sweeten our corrupted  
potage with meale, as well as  
our corrupted waters with salt.  
What though the gall of tenta-  
tions be bitter; what though  
the spittle and clay of afflictions  
be unpleasant, so long as he can  
by them recover our spirituall  
eye-sight, which we by pride  
have lost? Give the Physician  
leave to lance and scarifie, so  
long as by such meanes he can  
cure thee of thy maladie. O  
*great Physician of my soul, I will  
not refuse to swallow the bitter*  
*Aloes*

Aloes of afflictions, if by them  
 thou canst purge out the rank hu-  
 mours of my sickly affections. If I  
 cannot obtain the Crown, but by  
 fighting in this bloodie field; if I  
 cannot attain the haven of Heaven,  
 but by sailing through this stormie  
 sea, be thou my Pilot to conduct me,  
 my Captain to lead me, and my  
 King to reward me, or rather thy  
 own worke in me. O my God, if  
 these waters of temptation doe at any  
 time over-flow their banks, like  
 Jordan, let the presence of the  
 true Ark of the Covenant drive  
 back these waters, that I may passe  
 safely through them to the land of  
 eternitie: let the rod of thy passi-  
 ons divide this red sea of tribulati-  
 ons, and let the long robe of thy

*righteousnesse, which farre exceeds  
Elijah's mantle in vertue and  
largenesse, make me a way through  
this Jordan, to the Kingdome of  
true happinesse.*

## VII.

1. God in his severe Justice  
doth often punish a multitude  
for the finnes of one man; one  
*Achan* offends, and all the host  
of Israel suffers. 2. Oftentimes  
he punisheth the children for  
the parents, to the third and  
fourth generation. 3. Some-  
times he punisheth the good  
for the finnes of the bad; *Mor-  
decai*, *Daniel*, and the three  
Children are punished with  
captivitie, for the Jewes rebel-  
lion and iniquitie. 4. Often-  
times



times for mans transgressions, he destroyes the dumb creatures ; Man sinned , and the earth with the beasts are destroyed. In this God is not unjust , though his judgements be occult : for, if the Chirurgion can strike the arme for the infirmitie of the head , why may not God punish one for the offence of another , if by punishing the one, he can cure the other ? 1. It was no injustice in God to punish a multitude for the sin of *Achan*, because the multitude was guiltie of other sinnes, though not of the sinne of *Achan*. 2. It is no injustice in God to punish children for the sin of their parents,

because they are parts of their parents. 3. Neither is it injustice in God to punish the good, for the offences of the wicked, because no man is so good, that can say, he is no wayes wicked. 4. It is no injustice in God to punish the creatures for mans transgression, seeing it was Gods goodnesse to make the creatures for mans use and recreation: thus, as God can justly punish a whole nation for the finnes of a wicked Prince, so as justly can God punish a good Prince for the finnes of a wicked nation. *O Lord, if harmelesse Infants, who have not sinned but in their parents, are not exempted from thy justice;*

justice; how shall I, who to the stock of my parents sinnes have added such an increase of actuall transgressions, think to escape? And if the dumb creatures, which know not sin, are punished for mine iniquitie; doe not I deserve to be punished both for mine own sins, and for subjecting the creature unto vanity?

# VIII.

Gods Justice appeares in punishing the wicked, in releeving the oppressed, in rejecting the bribes of rich men, in refusing to accept the persons of any men, in pronouncing just judgement, and putting the same in execution towards all men; and in tempering his justice with mercy

mercy towards the most wicked men: He drowned the first world for their abominations: he relieved the Israelites from their oppressions: he spared not kings and rich men for their wealth and greatnesse; and yet in sparing some, when he drowned the world, he shewed his mercy and goodnesse. *O thou righteous Judge of the world, look with the eye of Justice upon the oppressions of thy Church, and remove them; and with that same eye of Justice look on her oppressors, and destroy them: but yet with the other eye of mercy look upon such of her persecutors as thou wilt save, and in time reclaime them.*

DIVINE



DIVINE  
MEDITATIONS  
UPON  
Gods Mercie.

I.



AS there is in God  
no passion, so con-  
sequently no com-  
passion; yet he is  
truly the God of Mercie, be-  
cause there is in him a prompti-  
tude to help those that are in  
miserie: This mercy he extends  
not only to the good that love  
him, but also to the bad that  
hate him: 1. That they who  
are

are bad by their own perversenesse, may be made good by his love and kindnesse. 2. As no man is so bad, in whom there is not some goodnesse; and no man so good, in whom there is not some wickednesse: so God is not so unjust, as to suffer the one to goe unpunished; nor is he so mercilesse, as to suffer the other to goe unrewarded. 3. As he sheweth mercie to the bad, and to those by whom he is hated; he will teach us, by his example, how to carrie our selves to those by whom we are persecuted. He healed the eare of him that came to apprehend him; he forgave *Peter* that denyed him; he made  
*Paul*

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*Paul* a vessell of mercy, though he persecuted him; he prayed for those that crucified him; and he died for those sheep that went astray from him: he causeth his sun to shine upon the good and bad; his rain to fall upon the just and unjust. *O my God, I acknowledge thy goodnesse and mercie towards me a wretched sinner, who am sold under sin, and laden with iniquitie: O let this thy goodnesse be a forcible meanes to reclaime me from the course of sinne; that I may henceforth walk before thee in truth, in righteousness, and in sinceritie.*

II. A

## II.

A great argument of Gods goodnesse and mercie is his forbearance and longanimitie: he stretcheth out his hands all day long to a rebellious generation. Why will you die, O house of Israel? As I live, saith the Lord, I will not the death of a sinner. Many miracles did he work to turn *Pharaohs* heart: sixscore yeares did he spend to bring the first world to repentance: many Prophets did he send, before he would destroy the Jewes; he would have healed Babylon, but she would not be healed; he would have gathered Jeru-  
salem,



falem, as the hen gathereth her chickens under her wings, but she would not be gathered: How loath was he to cut down the fig-tree, though fruitlesse: how loath was he to destroy his Vineyard, though grapelesse: how loath to overthrow the Jewes, though gracelesse: O Lord, I confesse, that thy forbearance in punishing me so great a sinner, proceeds not from any liking thou takest in my sinning, for thou art most good: nor for any neglect in correcting, for thou art most just: nor for any ignorance that can be in thee, for thou art omniscient: nor for any impotencie that can befall thee, for thou art omnipotent; but onely  
out

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out of thy goodnesse and mercie  
towards me, who delightest not in  
any mans destruction, but patiently  
waitest for the sinners conversion.  
Lord, I am more bound to thee for  
thy long forbearance, then the An-  
gels, who sinned in Heaven, and  
Adam in Paradise: they had  
sooner offended thee, but they were  
rejected by thee; I have often  
times sinned, and yet I am spared.  
O let me not abuse thy longanimi-  
tie by presumption, but let  
work in me a true and speedie con-  
version.

III.

God sheweth his great mer-  
cie towards us, in using so many  
meanes to call us: when we

are wearie, he bids us come to him, and he will ease us; when we are thirstie, he bids us come and drink, that with these waters of life he may refresh us; when we are hungrie, he bids us come and eat, for with his own body he will feed us; when we have fought, and got the victorie, he will bid us come to receive the Crown of glorie, which he hath laid up for us. He calls us by his Spirit inwardly, and by his Word outwardly: Every good mori- on is a call, and an inward knocking: every Preacher is a Messenger, every Sermon is a Summons, every Scripture is a Love-letter, by which he in- vites

vites and calls us. Besides, every benefit that we receive from him, is a Messenger to invite us to him: every morning the sun riseth, not onely to give us light, but to invite us unto him who is the fountain of light: every night the moon or stars appeare, not only to lessen the darknesse of the aire, but also to drive away the darknesse of the minde; to call us both out of corporall and spirituall obscuritie: Every drop of rain, every flower in the field, every eare of corne, every grape in thy Vineyard, every increase of thy flock, every addition to thy stock, are so many trumpeters of Gods mercie, to stirre up  
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and call thee. Again, every  
crosse and affliction he layes  
upon us, whether sicknesse, po-  
vertie, banishment, imprison-  
ment, or infamie, are so many  
Heraulds sent to summon and  
call us. Besides all these, the  
horroure of hell-darkness, which  
shall never be illightened; of  
that fire, which shall never be  
extinguished; of that thirst,  
which shall never be quenched;  
of that worm, that shall never  
be consumed; of that weeping  
and gnashing of teeth, which  
shall never be ended; are pro-  
posed to us as so many sad Ap-  
paritors to summon us: But,  
lastly, if none of these will pre-  
vaile with us, then the joyes  
of

of Heaven are painted out unto us; the light that knowes no darknesse, the joy that knowes no sorrow, the life that knowes no death, the comfort of Gods countenance, the beautie of the new Jerusalem, the societie of holy Angels, the companie of Christ, and of all the blessed Soules; the rivers of delight, fulnesse of joy, and pleasures for evermore. O God, how wonderful is thy goodnesse, which thou hast shewed to me, in profering so many baites to catch and draw me out of the turbulent sea of this world, unto the shore of eternal happinesse! But I have not obeyed thy outward invitations, nor inward motions: I have not taken

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upon Gods Mercie. 143

notice of thy benefits, nor of thy chastisements; nor of thy threatnings, nor of thy promises. Lord, I am so backward, thou must not only call me, but compell me; thou must not only warne me, but thou must draw me, and then I will cheerfully run after thee.

#### IIII.

The mercy of God appears also in this, that, after our relapses, he is ready to receive us: his mercies are those sweet oymments, which make the Virgins follow him. He came to call sinners to repentance, to save that which was lost: he rejected not that sinfull Mary Magdalene, nor Matthew, though  
a Pub-

a Publican; nor the Canaanitish woman, though a dog; nor the Thief upon the Crosse, nor Peter that denied him, nor the Jewes that crucified him, nor Paul that persecuted him: that loving Father in the Gospel did not receive his prodigall Son when he returned, nor the shepherd that sheep which went astray, nor the woman her groat which she had lost with so much joy and gladnesse, as he will us, if we return to him by repentance. O Lord, *I have gone astray, like a lost sheep from thee; I have, like a Prodigall, spent that patrimonie of grace which thou gavest me; I have gone a whoring after this*

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upon Gods Mercie. 145

vain world, and have forsaken thee: O thou that art a carefull Shepherd, a pitifull Father, a loving Husband, reject not thy lost sheep, thy prodigall sonne, thy disloyall wife. Shall I dispaire to come unto thee, whose armes are stretched out on the crosse to embrace me, whose head bendeth downward to kisse me, whose heart is opened to receive and entertain me?

V.

Gods mercie is to be considered, either as it is in him, or as it is from him: as it is in him, it is his act or habit; as it is from him, it is his effect: as it is in him, it is immutable; as it is from him, it is changeable:

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as it is in him, it is necessarie; as  
 it is from him, it is voluntarie  
 (for he will have mercie on  
 whom he will:) as it is in him,  
 \* *Δύναμις*. it is his \* power; as it  
 is from him, it is his  
 † *Ενέργεια*. † operation: as it is in  
 God, it is God; for nothing is  
 eternall except God, but his  
 mercy is eternall, from genera-  
 tion to generation, saith *David*:  
 it is not lawfull to trust in any,  
 but in God; yet *David* trusteth  
 in Gods mercy; doubtlesse  
 then his mercy is himself: and  
 being it is so, his mercy and ju-  
 stice are all one, though the ef-  
 fects of his justice and mercy  
 are different. *Lord, as thy justice*  
*is seen in punishing sinners, so is thy*  
*mercy*

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*mercy manifested in sparing them;  
as thy justice was unspeakeable in  
punishing thy Son for my sin, so is  
thy mercy incomprehensible in par-  
doning my sin by the punishing of  
thy Son.*

V I.

As Christs active and passive  
obedience is the meritorious  
cause, so is Gods free mercy  
and grace the impulsive cause  
of our Justification and Salvati-  
on: And although God was  
bound in justice to pardon our  
transgressions, having received  
full satisfaction by his Sonnes  
death and mediation, yet was  
he not bound in justice to send  
his Son into the world, or to  
make him an attonement for

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our prevarications: to send a Mediatour, who, by his obedience, might make satisfaction, and consequently save us, was an act of his free grace and mercie, to which he was not tied; but having sent a Mediatour, who, by his obedience, hath made satisfaction, it is an act of justice now to save us, and to this he is necessarily tied. *O my God, how much am I bound to love and honour thee, who hast bound thy selfe to justifie and save me? I pray thee, as thou hast divested thy self of thine own libertie in condemning me, and hast freely subjected thy self to necessity, that thou mightest save me; so debarre me from all libertie in offending*

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*upon Gods Mercie. 149*

*ding thee, and impose on me this  
necessitie, that all my dayes I may  
love and serve thee.*

## VII.

To shew mercy, and to pardon sin, are not of equall extent; for God shewes mercy to all that are in miserie, but he only pardons their sinnes whom he meanes to glorifie: he is mercifull to the wicked, in causing his sun to shine, and his rain to fall, and in bestowing of many outward blessings on them; but he pardoneth only the sins of them, who by repentance turn from sinne to him, and by faith lay hold on Christ that died for them. And, although God be

H 3      mercy

mercy it self, or mercifull in the highest degree; yet, without satisfaction, he will not pardon iniquitie; because pardoning is an act rather of his free will, then of his mercy: neither is it essentiall to his mercy to pardon, for so he should pardon all to whom he is mercifull; which is not true: and though he is mercifull to all those whom he pardoneth, yet the act of pardoning is not mercy, but the effect of mercy: for his mercie is essentiall, immutable, necessarie; but to pardon is a free and mutable act: therefore, as Gods justice is not prejudiced by punishing one for the sinnes of another, seeing that  
other

other undertook voluntarily to suffer punishment ; so neither is Gods mercy wronged by pardoning that sin for which satisfaction is made, because the satisfaction was not made by the party that offended : it was justice then in God to punish Christ for our sinnes, because voluntarily he took upon him our sinnes ; so it was mercy in God to pardon that sinne, for which Christ had fully satisfied. It was justice in God the Son, having become our surety, to satisfie for us ; so it was mercy in God the Father to apply and impute his Sonnes satisfaction to us. *I confesse,*  
*Lord, that though thou art bound*

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*in justice to pardon my sinne, for which thou art fully satisfied; yet thou art not bound in justice to impute that satisfaction, or to account it mine; seeing by my personall righteousnessse thou hast not been satisfied. I will admire thy justice in punishing thy Sonne for the sins which by him were not committed, and I will magnifie thy mercie in forgiving my sinnes, for which I have no wayes satisfied.*

VIII.

The highest degree of Gods mercy was in sending of his only begotten Sonne into the world, to be our Jesus, to procure Salvation for us; which he did, not by shewing us the  
way



way of Salvation onely, or by  
declaring his Fathers will unto  
us, or by shewing us the exam-  
ple of his life and death; but by  
paying the price of our Redem-  
ption: for we are reconciled to  
God by the death of his Son,  
*Rom. 5. 10.* we are redeemed by  
the precious blood of that im-  
maculate Lamb, *1 Pet. 1. 18.* his  
blood was given for the remis-  
sion of sins, *Matth. 26. 28.* we are  
justified by his blood, *Rom. 5. 8.*  
he was made a curse, to free us  
from the curse of the law, *Gal.*  
*3. 13.* by his death he hath abo-  
lished death, &c. *Heb. 2. 14.* the  
Son of man came to give his  
life for the Redemption of ma-  
ny, *Mat. 20. 28.* his blood cleans-  
eth

eth us from all sin, *1 Joh. 1. 7.* by his stripes we are healed, *Isai. 53. 5.* he made himselfe a sacrifice for sin, *Isai. 53. 10.* therefore it is by his blood, by his sacrifice, by his death, by his stripes, that we are saved, expiated, justified, redeemed, cleansed, healed: and it was for our finnes that he suffered, *Rom. 4. 25.* for our iniquities that he was bruised, *Isai. 53. 5.* our transgressions he bore in his body on the tree, and upon him was laid the iniquitie of us all, *Isai. 53. 7.* neither did he undertake this wretched condition for us forcedly, but freely; nor was the death temporall, but eternall in the intention, and greatnesse of the

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the torments ; neither was  
Christs death a bare manifesta-  
tion, but a just price of our Re-  
demption : for in him we have  
Redemption by his blood, re-  
mission of sins, &c. *Eph.* 1. 5. we  
are redeemed by the precious  
blood of that immaculate  
Lamb Christ Jesus, 1 *Pet.* 1. 18.  
which was represented by the  
Leviticall sacrifices, save onely  
that the Leviticall Priest offe-  
red for his own finnes, and for  
the finnes of the people ; but  
Christ had no sins of his own  
for which he should offer : And  
as the Priests office was to of-  
fer sacrifice, and to make inter-  
cession, Christ performed the  
one upon the Crosse, when by  
his

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his death he made satisfaction, and blotted out the hand-writing of Ordinances; but the other, Christ performes in Heaven, interceding for us, and applying his death unto us; for we have an Advocate with the Father, Jesus Christ the righteous, *1 Joh. 2. 1.* whose Intercession must not be confounded with his oblation, because this was once performed, and cannot be iterated, for he cannot die often, *Heb. 9. 25.* and with one oblation he hath consecrated for ever those that are sanctified, *Heb. 10. 14.* but his Intercession is performed daily, for he is entered into Heaven, that he might appeare in the sight of God

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God for us, *Heb. 9. 24.* by vertue  
of whose propitiatorie sacrifice  
we are not taught the way to  
offer and reconcile our selves  
to God, but by him we are re-  
conciled, redeemed, justified, sa-  
ved. *O my God, who is able to com-  
prehend the height, depth, breadth,  
and length of thy unspeakable mer-  
cy? In height it reacheth to the  
heavens, in confirming the Angels;  
in depth it reacheth to hell, for thou  
deliveredst David from the ne-  
thermost hell; in breadth it ex-  
tends from East to West, over all  
the world, even over all thy works;  
and the length thereof is from ge-  
neration to generation: Therefore  
there is none of thy Attributes so  
gracious and admirable as thy  
mercy.*

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*mercy: for, as there is nothing  
greater in thee, then that thou  
canst; so there is nothing bet-  
ter, then that thou wilt have  
mercy on those that are  
in misery.*

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